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צָדָקָה in later Hebrew.—The word which has obtained currency among the Jews for “charity” or rather “alms,” is the Hebrew word **צָדָקָה**. Throughout the Old Testament this word signifies “justice” or “righteousness,” its Greek equivalent being *δικαιοσύνη*; but in several instances—eight in all—the version of the Septuagint has rendered the word by *ἐλεημοσύνη*, “mercy” or “benevolence,” thus showing that among the Hellenistic or Alexandrian Jews the popular acception of **צָדָקָה** had already gained ground. In Rabbinical writings the term **צָדָקָה** is only used in the signification of “benevolence” or “charitable gifts.” The transition from the meaning of righteousness to that of “benevolence,” and from the abstract noun to the concrete signification of “alms” is curious, and it deserves to be noted that our own word “alms” is a descendant of *ἐλεημοσύνη*, the first signification of which is the abstract idea of “pity” or “mercy.”—*Dr. Sigmond Louis, in Transactions of the Society of Biblical Archæology, Vol. VIII.*

Two Epigrams by Aben Ezra.—

I.

(The poet complains about the the unhappy course of his life.)

נָטוּ בְמַהֲלָכִי לְמוֹלַדְתִּי	גִּלְגַּל וּמוֹלֹת בְּמַעֲמָדִם
לֹא יֵאֱסֹף שִׁמְשׁ עָרֵי מוֹתִי	אִם יִהְיוּ נְרוֹת סְחוּרוֹתִי
כִּי עוֹתוֹנִי כּוֹכְבִּי שְׁמִי	אֵינֶנּוּ לְהַצְלִיחַ וְלֹא אוֹכֵל
לֹא יִגְעוֹן אִישִׁ כָּל יְמֵי	לֹא אֶהְיֶה סוֹתֵר בְּתַכְרִיכִן

II.

Whatever happens to man—be it joyful or sad—is of a fleeting character. ⁵Let us therefore keep the even tenor of our mind.)

כִּי יִלְדֵי יוֹם לֹא יִרְעוּ	מִלִּדְי יוֹם אֵל תִּבְהַל
גַּם אֵל תַּחַת אִם יִרְעוּ	אֵל תִּשְׂמַח בָּם אִם יִטִּיבוּ
כֹּאשֶׁר יִחַנו כֵּן יִסְעוּ	כִּי הַטּוֹבוֹת גַּם הָרַעוֹת

➤EDITORIAL: NOTES.◀

The Intermediate Syllable.—In reply to a question concerning the *Intermediate Syllable* referred to Dr. B. Felsenthal, and Mr. Benjamin Douglass, these gentlemen have kindly sent scholarly and valuable papers. There have been received also two other papers called forth by the article on this subject in the last issue. Because these papers are all quite long, and because so large a portion of the space of the preceding number was given to this topic, it has been deemed wise to delay somewhat the publication of additional matter in this line. It is believed that the subject is one of real importance, that to overlook or disregard it is to neglect a principle recognized by the Massoretic punctators in every verse, that the differences of opinion concerning it are due chiefly to the lack of clear and definite expression in its discussion. Now would it not be well for those engaged in teaching Hebrew to know the opinions and practice of each other in reference to this point? Will not professors and instructors kindly answer the following questions, and allow the publication of the same in the next HEBRAICA?